

A
Second Review
OF THE
Lutheran Principles :
OR, AN
ANSWER
TO

Dr. *BRET*'s late Insolent
LIBEL against the *Lutheran Churches :*

S H E W I N G,
That there is no *Essential* Difference
between them and the *Church of England.*

By a Lover of King *George* ; and the
Church of England.

*These Things doth the Lord hate — A lying
Tongue — An Heart that deviseth wicked Ima-
ginations, Feet that be swift in running to Mis-
chief — And him that soweth Discord among Bre-
thren. — Prov. VI. 16, &c.*

L O N D O N :

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Second Review

OF THE

Liberal Principles :

OF AN

ANSWER

TO

DR. BRAY'S late Inquiry

into the nature of the Church of England

and its Principles

That there is no essential difference

between them and the Church of Rome

By a Review of the same, and the



Church of

John Thomas, of the London and
Foreign Missions Society, and
others, in answer to the Inquiry
into the nature of the Church of
England, and its Principles, by
Dr. Bray, &c. &c.

FOR A. O. O. V.

Printed for J. B. A. R. at the Press

in Pall-mall, 1774.

(The end of the world)



A
Second Review
OF THE
Lutheran Principles, &c.



THE *Author* of the Pamphlet which hath given occasion for these Reflections, is very well known by several others, equally tending to the disturbance of the Peace both of *Church* and *State*. I should be loath to charge him with *designing* all the Mischiefs that have follow'd, and may yet be the Consequences of his pestilent and pernicious Writings; but it must be a great stretch of Charity indeed,

deed, that can suppose *this* can be publish'd with any other Purpose, but to possess People with Prejudices against their KING. A Design most unworthy of a good Man, much more of a good *Clergy-man*, and most of all of one who wou'd fain be esteem'd a great Father and Patron of Loyalty, and Submission to Princes. But to do the Doctor justice, I must own I have heard nothing of his Preaching *against Rebellion*, since his Majesty's Accession to the Crown; tho' there has been much greater occasion for such Discourses since, than there was at a Time when we had scarce any thing else.

But my Business, at present, is not with the *Man*, but with his Book: And here I shall not trouble my self with a nice Examination of all the Particulars of it; and therefore shall pass over what he says by Way of *Introduction*; and every thing that particularly regards Mr. *Derrington*, and is foreign to the main Point.

§. I. And I cannot but observe in the first Place, that he has quite alter'd the State of the Case, as it lies in Baron *Puffendorf*; whose Design seems plainly
no

no more than this, That the *Lutherans* and *Calvinists*, notwithstanding their *different* Opinions, might very reasonably join in the *same* Communion ; and by a parity of Reason, it may justly be infer'd, that the *Lutherans* may maintain Communion with the Church of *England* ; whereas this Doctor all along intimates, that a *Union* between *Us* and the *Lutherans* is intended to be brought about, and can no otherwise be effected, but by making such Alterations in the Constitution of *our* Church, or *theirs*, as may render us all of one Judgment and Opinion. Baron *Puffendorf* (a) indeed does speak of the Reconcilement of Differences in Religion, by some such Means as these ; by persuading the Party in the Wrong, to renounce their Errors ; but then he says, *it is a thing rather to be desir'd, than it can be hoped to be accomplished*. And therefore he insists upon it, as the most proper, nay the only Expedient for procuring and continuing the Peace of the Church, that *on (b) both Sides, there shou'd be an agreement in a solid, sufficient, and adequate*

B 2

founda-

(a) *View of Lutheran Principles*, P. 15. (b) *Ibid.* 16.

foundation of Faith. And that with relation to other Opinions, which do not come within the compass of the foundation of Faith, a Toleration should be granted, and none should form a distinct separate Communion for the sake of them. This is the Design he pursues throughout his whole Discourse ; and, I suppose, this is what Mr. Dorrington had in his View in publishing it a-new at this Time ; by this Means, the former conceiv'd there might be a Union between the Calvinists and the Lutherans, and the latter, between them and the Church of England. And this is so evidently the Design of the Author and Publisher of this Discourse, that nothing can excuse Dr. Bret for representing it otherwise. Nor can he be imagin'd to do it with any other Intention, but to insinuate Danger to the Church of England, from such Alterations as he Suggests are intended in the Constitution of it ; in order to bring us to a greater Agreement with the Lutherans : As if his Majesty, instead of complying with the Establish'd Church, was minded to bring that to a nearer Conformity to those Churches, which he charges with holding horrid and monstrous Opinions.

So

So that one main Design of the Doctor in this Pamphlet, is the Propagating the *Cant* that was so much in Fashion four or five Years ago, That the *Church is in Danger*; that is (as almost every Page of his Libel explains it) 'tis in Danger from the *Lutherans* now, as it was from the *Dissenters* before; and I truly believe, from one as much as the other. The only Thing that gave occasion for that Clamour *then*, and will probably cause as great a one *now*, is, that such Men as Dr. *Bret* are in *Danger* of missing *Preferment*; for you must know, 'tis the Humour of 'em all, to think the *Church in Danger*, if they are not at the Head of it.

§. 2. I cannot but take Notice in the next Place, that in order to inflame Mens Minds yet more against his Sacred *Majesty*, he very industriously Aggravates the Differences between *Us* and the *Lutherans*. He represents them not only as holding Opinions not approv'd by our *Church*, but as being *Enemies* to us in an extraordinary Manner; and entertaining Doctrines so Monstrous, as that a Person continuing to believe them, is not to be allow'd Communion
with

with us. I need not Point out particular Places for the Proof of this ; the Reader will observe them in every Page of his Libel.

Only I cannot but take Notice what Pains he takes, to prove that his *Majesty* is no *Christian*. ‘ Here (says he (c)) it
 ‘ may be observ’d by the Way, that
 ‘ it’s evident that the *Lutherans* have
 ‘ no *Bishops* ; that their Superinten-
 ‘ dents, *if they have any Orders at all*,
 ‘ are only meer Presbyters, and not-
 ‘ withstanding their Superintendency,
 ‘ they do not pretend to any thing more
 ‘ than Presbyters, and, as such, claim
 ‘ the Power both of Orders and Juris-
 ‘ diction ; and consequently, are as
 ‘ meer *Presbyterians*, as the *Calvinists*
 ‘ themselves. — And then he comes to
 make his Inference, (and ’tis a full one
 to his Purpose) ‘ The State of their
 ‘ Churches depends upon their Ordina-
 ‘ tion ; and if they have no true Orders
 ‘ among them, then can they not be
 ‘ accounted legitimate Bodies , *i. e.*
 ‘ they cannot be esteem’d Christian
 ‘ Churches or Societies. And he con-
 cludes

cludes what he has said upon this Head with these remarkable Words. *d*) ' This
 ' single Point therefore makes an Uni-
 ' on between *Us* and the *Lutherans* al-
 ' together Impracticable, and renders
 ' it in vain to attempt it by any other
 ' Means, than by convincing them (if
 ' possible) of their Errors, and per-
 ' swading them to come entirely into
 ' our Communion. 'Tis no wonder
 this Man takes so much Pains to beget
 in the Minds of Men an ill Opinion of
 the *King*, who he does not believe is
 within the *Pale* of the *Christian Church*;
 and slyly insinuates, ought to be *Rebap-*
tiz'd, before he can be said to be *entire-*
ly come over to our Communion :
 And this is the mere inexcusable in him,
 in that the very ground of his Suggesti-
 on is a moer Calumny, the *Lutherans* as
 truly having *Bishops* as our selves; tho'
 if it were otherwise, there wou'd be no
 Consequence in his arguing that there
 can be no true Orders, because there
 are no *Bishops* among them, they being
 (however lawful, useful, and conven-
 nient) not ESSENTIAL to a
 Chri-

Christian Church ; as is own'd even by the Church of *England* it self. But as I said, the *Lutherans* have *Bishops* both *Name* and *Thing* ; Bishops in the Kingdoms of *Denmark*, *Norway*, and *Sweden* : And *Superintendents*, who have all that is *essential* to the *Order* of *Bishops*, in all other *Lutheran* Churches ; and their having a Subordination of some Ministers to others, is objected to them by the *Calvinists* ; (e) tho' the want of it be made so heinous a Fault by Dr. *Bret*, who has the Impudence (it can deserve no softer Name) to affirm (f) afterwards, ' That the *Lutherans* ' are *strict* and *rigid* *Presbyterians*, and ' have as little Agreement with the ' *Doctrine* and *Discipline* of the Church ' of *England*, as the most Zealous *Calvinists*. And yet just before (at *Page 41*) he had own'd, that in the *Doctrines* of *Grace* and *Predestination*, There is no Difference between *Us* and the *Lutherans*. Will he say, there is none betwixt *Us* and the most Zealous *Calvinist* ? There is certainly a great difference

(e) *Vid.* *Dorrington's View of Lutheran Principles.*
P. 182. (f) *Review.* *P.* 43.

ence between these two Assertions. He tells us at another Place, (g) ' That
 ' the *Lutherans* are such Enemies to the
 ' *Calvinists*, or those who call them-
 ' selves the *Reform'd*, that they hate
 ' such as bad as a *Turk*: And that in
 ' the great Church at *Leipsick* in *Saxony*,
 ' they have the Pictures of the *Devil*,
 ' *Ignatius Loyola*, and of *John Calvin*,
 ' all in one Frame, with this Inscrip-
 ' tion, *The three great Enemies of Christ*,
 ' and of the *Christian Religion*. And at
 Page 47, he tells us, That among the
Calvinists, to which they are such
 deadly and irreconcilable Enemies,
 they number the *ENGLISH*; which
 lets us into the Design of his telling
 this Story, (be it true or false) namely,
 That the *KING* must be an *ENEMY*
 to the Church of *England*.

He gives us a Passage (h) from the
 excellent Mr. *Hales* of *Eaton*, to shew
 how improbable a thing it is, that the
Lutherans can ever be brought to unite
 with the *Calvinists*, upon any other
 Terms, but the Latter's renouncing
 their Principles. Mr. *Hales* does in-
 C deed

(g) *Review*, P. 6.

(h) *Review*, P. 45.

deed seem to despair of any great Good from those he calls the *Rigidi* ; or, as we may Term them, the *High-Church Lutherans* ; who, he tells us, (i) wou'd rather agree with the Church of *Rome* than the *Calvinist*. And in this *they* are so much like the Doctor, that I am perswaded, however he may make Use of this Passage to serve a present Turn, he does not like them a jot the worse for it. But the Truth is, tho' at the Time Mr. *Hales* wrote, this might be the Temper of some of 'em, yet they seem generally now of quite another Spirit. A Hundred Years has produc'd Events, that have, or should have taught all the several Parties of the *Reform'd* Religion, the Necessity of uniting against their Common Enemies ; least, while *they bite and devour one another, they be consum'd one of another*.

The late Reverend, and Worthy Dr. *Woodward's* Copy of a Letter from *Geneva* to the King of *Prussia*, &c. has given the World an Account of the advancing Agreement between the *Lutherans* and *Calvinists* ; with the great
Steps

(i) *Hales Remains*, P. 446.

(11)

Steps that his Majesty, the late King of *Prussia* made towards it, and the moderate Sentiments, and healing Methods of the Churches of *Geneva*, *Basil*, and others concerning it ; which seem to be very favourable Preliminaries of a happy Conclusion, thro' the Providence and Blessing of the *Prince of Peace*.

I cannot but transcribe one Instance which he gives us, of the healing Temper which appears both among the *Calvinists* and *Lutherans* ; It is, the Manner of Administration of the Lord's Supper, by the *Lutherans* and *Calvinists* ; used alternately by the Ministers of both Communion in the King of *Prussia's* Orphan-House ; with his Majesty's Approbation.

Berlin, July 25, 1707.

' We have an Account from *Königsberg* in *Prussia*, of a friendly Union between the Two Ministers of the King's Orphan-House, the one a *Lutheran*, the other a *Calvinist*, in the Administration of the Holy Eucharist, after the following Manner : The *Lutheran* Minister gave Notice after Morning Sermon, July 3, that the Holy Sacrament should be Administred the

‘ next Lord’s-day, being the Third af-
 ‘ ter *Trinity*, in the Church of that
 ‘ Hospital, to the Evangelical *Calvi-*
 ‘ *nists*, and that there would be the
 ‘ usual preparatory Sermon the Day be-
 ‘ fore.

‘ The *Calvinist* Minister of the said
 ‘ Hospital, Preach’d that Sermon on
 ‘ 1 Cor. 11. 25. at which Time, the
 ‘ Communicants gave in their Names
 ‘ after the usual Manner.

‘ On the Day of Communicating,
 ‘ the *Calvinist* Preach’d on *Luke* 15. 7.
 ‘ being part of the Gospel for the Day;
 ‘ after which, he Read the Form which
 ‘ the *Calvinists* use at the Lord’s-Sup-
 ‘ per; and after the Prayer, the *Lu-*
 ‘ *theran* Minister came to the Table,
 ‘ and the Communicants receiv’d the
 ‘ Consecrated Bread from the *Calvinist*
 ‘ Minister, and the Holy Cup from the
 ‘ *Lutheran*. Last of all, the *Lutheran*
 ‘ Minister deliver’d the Consecrated
 ‘ Elements to his Brother the *Calvinist*,
 ‘ using the Words which are pronoun-
 ‘ ced by the *Calvinists* Churches on this
 ‘ occasion, *viz.*

‘ The Bread which we break is the Com-
 ‘ munion of the Body of Jesus Christ, bro-
 ‘ ken on the Cross for the forgiveness of
 ‘ your Sins. The

‘ *The Cup of Thanksgiving wherewith*
 ‘ *we give Thanks, is the Communion of*
 ‘ *the Blood of Jesus Christ, shed on the*
 ‘ *Cross for the forgiveness of your Sins.*

‘ In the Time of Communicating,
 ‘ the 103 Psalm was Sung, and the
 ‘ whole was concluded with Thankf-
 ‘ giving, the Blessing, and a Hymn.

‘ After the Morning Sermon *July 10,*
 ‘ the Calvinist Minister gave Notice of
 ‘ the Celebration of the Lord’s-Supper,
 ‘ for the Benefit of the Evangelical
 ‘ Lutherans the next Lord’s-Day, being
 ‘ the Fourth after *Trinity.* The *Luthe-*
 ‘ *ran* Minister Preach’d the usual prepa-
 ‘ ratory Sermon the Day before on
 ‘ Psalm 51. 12. He likewise Preach’d
 ‘ the Morning Sermon on the Lord’s-
 ‘ day, from *Luke 6. 36.* After which
 ‘ he went to the Lord’s Table, and read
 ‘ the Form of Celebration used by the
 ‘ Lutherans ; and the Communicants
 ‘ recieved the Bread from the *Lutheran*
 ‘ Minister, and the Cup from the *Cal-*
 ‘ *vinist.* After this the former received
 ‘ in both kinds from the latter. In de-
 ‘ livering the Bread he used the Form
 ‘ of the *Lutheran* Administration, viz.

‘ Take, Eat ; This is the Body of Jesus
 ‘ Christ which is given for you : May it
 ‘ strengthen

‘ *strengthen and keep you by his Grace, in
‘ true Faith, to Life everlasting.*

‘ *In delivering the Cup, Take, Drink;
‘ This is the Blood of Jesus Christ, which
‘ was shed for you, for the forgiveness of
‘ Sins : May it strengthen and keep you,
‘ thro’ his Grace, to Life eternal.*

‘ *While they were communicating,
‘ that Spiritual Hymn was Sung, Jesu
‘ my Joy, &c.*

‘ *His Majesty, the King of Prussia,
‘ highly commended and approv’d this
‘ Christian Union, and it hath been
‘ Matter of great Joy to good People :
‘ And it’s very likely to be follow’d by
‘ many others, being done in the Me-
‘ tropolis of Prussia ; and this, not by
‘ the private Agreement of these Two
‘ Divines only, but by the Advice and
‘ Encouragement of many Eminent
‘ Persons in Church and State.*

Thus far from Dr. Woodward ; from
whence it appears, That the Union of
the *Lutherans* and *Calvinists* is not a
Thing altogether to be despair’d of ;
tho’ perhaps it may be render’d the
more Difficult, if they have any Num-
ber of such *Incendiaries* among them, as
abound among us ; and the truth is,
there are so many of ’em in all Parts of
the

the World, that the *Peace-Makers* are generally but ill-treated for their good Offices ; as the *Moderate* both of the *Augsburg* and *Augustane* Confession, have lately been ; as well as the moderate and peaceable Members of the Church of *England*.

The *Lutheran* Churches as well as our own, have too many among them, who place almost all Religion in a mighty Zeal for the Circumstances of it ; and all *Moderation* in these Things, can pass for no better than base *Neutrality*, and a betraying the Cause of the Church. There cannot be a better Evidence of this, than the Opposition those of them have met with, who have endeavour'd a Reformation both of Principles and Manners, among all Orders of the *Clergy*, as well as *Laity* ; of which the Reader may find a full Account, in the *Preface* to a Book intitled, *Pietas Hallensis* ; or, *An Historical Narration of the Orphan-House near Hall in Saxony*. He will there find how the great Promoters of that good Design were Misunderstood, Misrepresented, Oppos'd and Vilified ; and all who Adhered to them, Reproach'd with the Name of *Pietists* : For no other Reason,

Reason, but regarding above all other Things, the Practice of true solid Christianity, and the Power of Godliness. I cannot but recite one Passage, as it lies in the Author, it is so just a Parallel with our own Case.

‘ When the first Instruments of *Pietism* (so call’d) came to be sensible
 ‘ where the Root of the Apostacy did
 ‘ lie, and that the Decay of Christian
 ‘ Piety, and Corruptions both in
 ‘ *Rites* and *Doctrines*, did Spring,
 ‘ for the most part, from them that
 ‘ make a *gain of Godliness* in the worst
 ‘ Sense, and who climb into the Sheep-
 ‘ fold of Christ not by the true Door;
 ‘ but either by the Way of meer Scho-
 ‘ lastick Learning, and Unsanctified
 ‘ Reason; or by Application to world-
 ‘ ly Patrons, or other unlawful sinister
 ‘ Means; they could not but declare
 ‘ what they found, and knew to be
 ‘ true. They saw *raw, unexperienc’d,*
 ‘ *unexercis’d* Students in the *Cross of*
 ‘ *Christ*, entrusted with the *Pastoral*
 ‘ *Care* of Souls, while they themselves
 ‘ were often *Stupidly Ignorant* of the
 ‘ State of their own Souls, and desti-
 ‘ tute of all the *requisite Qualifications*
 ‘ of a *Christian Pastor*. By witnessing
 ‘ against

against which, they drew presently to themselves the Odium of the Guilty, which produced several Persecutions in order to suppress this growing Sect (as they call'd it) of *Pietism*.

And (as the Author speaks in another Place) this new Name being coin'd for them, there was no more to do for the Adversaries, but strait to search out some Heretical Opinions to affix on them : To speak of Abuses crept in, was presently interpreted a Contempt of the Holy Institutions themselves ; an Instance of which, he gives us in *Dr. Muller*, who suffered a great deal of Contradiction by some of the more Rigid Lutherans, on Account of some Expressions he us'd in a Sermon on *I Cor. 12. v. 2. viz. Our Modern Christians and Superficial Pretenders to Religion, have Four dumb Idols, which they Worship, and these are, (1.) The Pulpit. (2.) The Font. (3.) The Altar. And (4.) The Stool of Confession.* By which, he only rejected the *Opus operatum* People too much Dote on ; but notwithstanding, was put to the Trouble of a large Vindication. In short, their pressing Men to a vital Knowledge of
D God,

God, and instead of a *lifeless Formality*, to mind the *Power of Religion*, was represented as altogether *Fanatical*. But I refer the Reader to the Book it self; where he will see that *England* is not the only Place in the World, that has been troubled with wrathful and uncharitable People, who under pretence of a zealous Concern for the *Circumstantials* of Religion, do great Prejudice to *serious Piety*, and *primitive Christianity*.

I observe these Things, that it may not be thought the *Lutherans* are all *alike*, any more than our *Selves*; and that therefore what is said by some intemperate Zealots among them, may not be imputed to their whole Body. Some of them, no Doubt, are *rigid* and *uncharitable*, and have been too bitter in their Expressions against other *Protestants*: But this is not the Temper of them in general; the most Sober, Devout, and Pious Men among them, pay a just Deference and Respect to other Churches, and Societies of *Christians*; and in a very particular Manner, to the Church of *England*. Of this, Dr. *Woodward* (k) gives us a considerable

(k) Preface to a Copy of a Letter to the K. of Prussia, &c.

derable Instance from a Letter sent him by Mr. *Jablonski*, Chaplain in Ordinary to the late King of *Prussia*, Dated from *Berlin*, Feb. 21, 1704. In which he tells him, that in the Conferences held by the most approv'd Divines both in the *Lutheran* and *Calvinist* Communion, by Order of the King of *Prussia*, Their joint Deference to the Constitution of the Church of *England*, was thought to be the most proper Means to unite them ; being a Church which the most *Judicious* of both Communions esteem and respect, as most agreeable to the *Doctrine and Practice* of the *Four First Centuries* of Christianity. There may be some perhaps, who treat us otherwise ; and so there are some among us, who treat the whole Body of *Reform'd Churches*, in but a very indifferent Manner ; which we wou'd be very loath should be taken as the Sense of the Church of *England* in general.

But the *Lutherans* have not only given liberal Encomiums of the Church of *England*, but have shewn how ready they are to conform to it, as Occasion has offer'd, even when nothing cou'd be suppos'd to invite them to it, but a Sense of that Duty which Christians owe to

the several *Establiments* were they are ; so they be found in the Faith, and require nothing sinful in order to Communion with them, tho' in some things of lesser Moment, they differ from themselves : Which I observe, because this Dr. wou'd in his Libel intimate, That the Settlement of our Crown on his Majesty, and the Royal Family, was the Motive of their Conforming against their Inclinations and Principles. My Lord Bishop of *Sarum* has given us a remarkable Instance of this kind, in his Life of Bishop *Bedel*. ' As he had ' great Zeal (*says he*) for the Purity ' of the Christian Religion, in opposi- ' tion to the Corruptions of the Church ' of *Rome* ; so he was very moderate in ' all other Matters that were not of such ' importance ; he was (*adds he*) a great ' supporter of Mr. *Drury's* Design of ' Reconciling the *Lutherans* and the ' *Calvinists* ; and as he directed him by ' many Learned and Prudent Letters, ' that he wrote to him on this Sub- ' ject, so he allow'd him 20 *l.* a Year ' in order to the discharging the ex- ' pence of that Negotiation, which he ' paid punctually to his Correspondent ' in *London*. And it appear'd by his ' Ma-

‘ Management of a Business that fell
 ‘ out in *Ireland*, that if all that were
 ‘ concern’d in that Matter, had been
 ‘ blest with such an Understanding,
 ‘ and such a Temper as he had, there
 ‘ had been no Reason to have despair’d
 ‘ of it. There came a Company of
 ‘ *Lutherans* to *Dublin*, who were afraid
 ‘ of joyning in Communion with the
 ‘ Church of *Ireland*; and when they
 ‘ were cited to answer for it to the
 ‘ Arch-Bishop’s Consistory, they desi-
 ‘ red some time might be granted them
 ‘ for consulting their *Divines* in *Germa-*
 ‘ *ny*; and at last Letters were brought
 ‘ from thence concerning their Excep-
 ‘ tions to Communion with that
 ‘ Church, because the presence of Christ
 ‘ in the Sacrament, was not explain’d
 ‘ in such a Manner as agreed with
 ‘ their Doctrine. The Arch-Bishop of
 ‘ *Dublin* sent these to our Bishop, that
 ‘ he might Answer them; and upon
 ‘ that he writ so learned and full an
 ‘ Answer to all their Objections, and
 ‘ explain’d the Matter so clearly, that
 ‘ when this was seen by the *German*
 ‘ *Divines*, it gave them such entire
 ‘ Satisfaction, that upon it, they ad-
 ‘ vised their Country-men to join in
 ‘ Com-

‘ Communion with the Church : For
 ‘ such (*adds the learned Bishop of Sarum*)
 ‘ is the Moderation of our Church in
 ‘ that Matter, that no positive Defini-
 ‘ tion of the *Manner* of the Presence
 ‘ being made, Men of different Senti-
 ‘ ments may agree in the same Acts of
 ‘ Worship, without being oblig’d to
 ‘ declare their Opinion, or being un-
 ‘ derstood to do any Thing contrary to
 ‘ their several Perswasions.

§. 3. But I proceed to observe in the
third Place, That the Differences be-
 tween the *Calvinists* and *Lutherans*, if
 they were really as great as this Doctor
 represents them, are no Argument in
 the World against their favourable Op-
 nion of, or uniting with us of the
 Church of *England* : For (as might
 be shewn at large) *we* are not *Calvinists*
 either in our *Government*, *Doctrine*, or
Worship ; but (as he himself tells us)
 were reform’d upon the truly Catho-
 lick and Apostolick Principles of the
 Primitive Church.

’Tis true indeed, Baron *Puffendorf*
 does sometimes join the Church of *Eng-
 land* with the *Calvinists* ; but the Ground
 of that, cou’d not be any Apprehension
 that

that we agreed with them, either in our *Church-Government*, or *Manner of Celebrating Divine Service* ; in both which *he* knew, as well as *Dr. Bret*, that we differ from them. But the *Baron* knew too, that our *first Reformers* were *Calvinistical* in their Judgment about the *Predestinarian* Points ; and that our *Articles* are fram'd very much that Way ; tho' the Compilers of them, were Men of that *Christian Temper and Moderation*, as to express their Sense with such Latitude, that those of *different* Judgments from themselves, might honestly subscribe them. And nothing is better known, than that these were the general Doctrines of the Church of *England* (I mean of the Ministers of it) till within these Sixty Years ; since which indeed, they have been as generally *rejected* : So that the *Lutherans* cannot possibly have any Quarrel with us upon that Account ; for whatever we were formerly, we teach nothing in these Matters now, but what they contend for themselves.

If any of the *Lutherans* therefore have spoken any hard things of the *Calvinists*, it was not for maintaining Doctrines agreeable to ours, but peculiar

cular to themselves, such as are particularly the Doctrines of *Absolute Reprobation* and *Election*, and many others, that depend upon them. It was upon the account of these Doctrines, that the *Lutherans* declar'd such an Abhorrence of the *Calvinists*; and this made some of the warm Men among them protest in their Writings, that they would rather unite themselves (l) to the *Papists* than to them.

But now what have we to do with these Doctrines? *Puffendorf* has given such an Account of the *Lutheran Principles* in these Matters, that Dr. *Bret* himself (m) acknowledges, they do not differ from the Church of *England*.

'Tis true, indeed, they differ from us in some things, particularly in the Doctrine of the *Sacrament*, in which I do not mean to be their Advocate any farther than to maintain, that notwithstanding that, they may, and if Providence brings them among us, ought to join in Communion with the Church of *England*, and may be very good Members of it. Let

(l) Hoard of *Reprobation*, p. 20.

(m) *Review*, &c. p. 41.

Let us then enquire, what the Doctrine of the *Lutherans* is, concerning the *Presence* of Christ in the *Eucharist*; and it appears to be this, That
 ‘ the Bread and Wine remain what
 ‘ they were before Consecration, and
 ‘ are not (as the Papists hold) thereby
 ‘ made truly, and really, and substan-
 ‘ tially the Body and Blood, together
 ‘ with the Soul and Divinity of our
 ‘ Lord Jesus Christ : But the *Lutherans*
 only teach, That Christ’s Body and
 Blood, and the Substance of the E-
 lements are together in the Sacrament ;
 which some of them explain by an *U-
 biquity*, which they think is communi-
 cated to the Human Nature of Christ,
 by which his Body is every where as
 well as in the Sacrament ; but others of
 them think, that since the Words of
 Christ must needs be true in a Literal
 Sense, his Body and Blood is therefore
 in the Sacrament, but IN, WITH, and
 UNDER the *Bread and Wine* ; An Opi-
 nion which I will by no means defend,
 and therefore do chearfully subscribe
 to what the Doctor has said (n) to
 E shew

(n) *Review*, &c. from p. 21. to 40.

shew the unreasonableness of it. But I cannot but here observe, how grossly he misrepresents things to serve his own ill Designs ; he makes this Doctrine the *chief* or *only* ground of that bitter and intemperate Zeal which he would have us believe the *Lutherans* express against the *Calvinists* upon all Occasions ; and yet (if we may give any Credit to Mr. *Johnson* (o)) the Doctrine of *Calvin*, *Beza*, and their Followers, was much the same with the *Lutherans* ; and *Calvin* himself, (p) subscrib'd the *Augustan* Confession. ‘ What is given in
‘ the Eucharist, and receiv'd from the
‘ Hands of the Minister, *they affirm'd*
‘ to be meer typical, symbolical Bread
‘ and Wine, and that the unbelieving,
‘ or unworthy Communicant receiv'd
‘ no more than bare Types and Sha-
‘ dows: But then they added, That
‘ the faithful and worthy Communi-
‘ cant, receiv'd the very Natural Body
‘ and Blood of Christ, by an act of
‘ Faith ; and they further asserted,
‘ That this Natural Body and Blood
might

(o) *Unbloody Sacrifice*, p. 213.

(p) *Ibid.* p. 216.

' might be receiv'd not only at the
 ' Holy Communion, but in any other
 ' act of Religion; And tho' they al-
 ' low'd that the Natural Body and
 ' Blood were receiv'd *at the Sacrament*;
 ' yet they denied that they were receiv'd
 ' *in the Sacrament*, that is, in the Bread
 ' and Wine, but that they were commu-
 ' nicated in a divine unintelligible
 ' Manner to the Faithful only.' Any
 one may observe from hence, that
 the difference between the *Lutherans*
 and *Calvinists* is not so great in this
 Matter of the Sacrament, as to occa-
 sion such dreadful Animosities as the
 Doctor tells us there are between them;
 and 'tis certain, the difference (what-
 ever it is) is *chiefly* about the *Predesti-*
narian points, and the External Govern-
ment of the Church, (neither of which
 concerns us) and not this of the Sa-
crament, tho' the Doctor was not so
 fair as to own it, for a very plain Rea-
 son.

But how well soever these Notions
 may *agree* together, I own they both
differ from the Notion receiv'd by most
 Divines of the Church of *England*;
 notwithstanding which, a Man may ve-
 ry well hold either, and yet continue

in the Communion of it; for (what ever others have done) our Church has not nicely defin'd or declar'd for any particular *Modus* of the Presence of Christ's Body in the Sacrament. We are, indeed, instructed by the Church (q), That *Christ's Body and Blood are verily and indeed taken and received by the Faithful in the Lord's Supper*, but whether *Substantially*, or in *Power and Efficacy* only, is not so expressly determin'd; and yet if the Church had in so many Words declar'd against, and condemn'd the *Lutheran* Doctrine (as it has that of the Papists) a private Man may still continue in that Opinion, and our Communion too, so long as he is not obliged to any Practice, Subscription or Assent, contrary to his own Judgment; for 'tis a mighty Mistake to imagine, that because a Man cannot approve all the particular Doctrines or Usages of a Church, he must presently renounce Communion with it, provided the Doctrines he esteems Erroneous be not such as evert the Foundation of Christian Faith: And this is

[(q) Church Catechism.

is the design Baron *Puffendorf*, (as I before observ'd) was pursuing, to persuade Protestants, if they could not be all of one Mind, yet to take care of betaking themselves to separate Communion, on account of their different Opinions ; for the Sin and Danger to the Souls of Men that divide into different Sects and Parties, do (for the most of 'em) consist not so much in the Opinions themselves, as in their dividing and separating for them. Thus for instance, the Doctrine of *Consubstantiation* is, in my Judgment, an Error ; but suppose I took it for an undoubted Truth, I could not be justified in Leaving the Communion of a Church only for determining otherwise. Among the *Lutherans* this Doctrine is establish'd ; and yet if a Member of the Church of *England*, whose Opinion is different from theirs, was by Providence cast among them, he ought to continue in their Communion, notwithstanding this difference in Opinion.

I observe this, on purpose to meet with an Insinuation that runs through this Doctor's Pamphlet, and is very common in the Mouths of the Party,

viz.

viz. That the KING has either changed his Religion for a Crown, or cannot be a good Member of the Church of *England*. But the Truth is, these Suggestions are Groundless and Malicious, or at the best must proceed from great Ignorance and want of Consideration. His *Majesty* hath done nothing in this Matter, but what is the Duty of the meanest of his Subjects in the like Case, namely, the preserving a *Unity of Communion*, notwithstanding a *Variety of Opinion*. For supposing his Majesty to believe the *Lutheran* Doctrine of the Sacrament, or to be of a different Judgment in that point; (about which, by the way, we know nothing at all) yet it was very agreeable to the Principles of Catholick Unity, to continue in the Communion of the *Lutheran* Churches, while he was among *them*; and is so to conform to *Ours* now he is *here*.

The Learned Mr. *Wall* (r) has shewn at large, that all Christians in the World, that hold the same Fundamentals, ought to make one Church, tho' differ-

differing in lesser Opinions ; *i. e.* that they should not separate themselves from the Communion of any part of the Christian Church, where the Providence of God should cast them, tho' it maintain Opinions, in lesser Matters, different from that wherein they were Born and which they do most approve. And, methinks 'tis a Truth, as clear as any that can be imagin'd, that where the points of difference from an establish'd Church are very small, in comparison of all those Essential and more Weighty things wherein they agree, a regard to the great advantages of Peace, Unity, and Order should oblige Men to preserve the Harmony of a general Communion, notwithstanding such diversity of Opinions about Circumstantial Points, wherein all good and sincere Christians, never were, nor will be agreed.

§. 4. And this Observation alone is sufficient to take off *another* Prejudice which this Doctor (s) endeavours to possess the Minds of Men with against the

the KING, namely, that in the *Lutheran* Churches, the *Rites* and *Ceremonies* of publick Worship are different from ours: But tho' the Doctor's *stingy* Temper must needs have it so, yet the Church of *England* it self no where requires or expects, that all the Churches in the World should, in every thing, conform themselves to her; nor has she any where declar'd, that different Rites and Ceremonies, or Opinions in lesser Matters, make a *different Religion*, as he often insinuates (t). On the contrary, the Thirty Fourth *Article* expressly declares, That every particular Church hath Authority to Ordain, Change, and Abolish Ceremonies and Rites of the Church, ordain'd only by Man's Authority, so that all things be done to Edifying.

And yet even in this very thing, the Doctor cannot forbear giving us an instance of his disingenuity, in that he insinuates, that the Things he mentions (call'd by the *Calvinists*, *Relicks of the Popish Rites*) are in use among all the *Lutherans*; whereas Baron *Puffendorf* (u) tells

(t) *Review*, &c. p. 50. and other places.

(u) *View of the Lutheran Principles*, p. 178.

tells those who object these things to them, that many of their Churches do not retain them; and that there is no stress laid upon them, by those that do; *In many of the Lutheran Churches* (says he) *very many of these things are not observ'd; which Churches, the other, where those things are still retain'd, do not upon that Score condemn.* 'Twou'd be well if the Doctor, and some of his Brother-Zealots, would learn a little of their *Moderation*; some of the *Lutheran* Ministers have set them an admirable Pattern in this Instance, if they have but the Grace to follow it: *Where* (says one of them †) *is that Divine Coherence and Symmetry (not so much in particular Opinions, Forms, Schemes, and Modes of an external way of Worship, as) in Spirit, in Power, and in reciprocal Acts of an endearing Love, and of a most cordial Friendship?* And a great deal more he may find to the same purpose, in the Works of several eminent *Lutheran* Divines, particularly in that invaluable

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† Preface to John Arndt's Book of True Christianity, p. 36.

luable Book mention'd in the Margin.

But if the Differences between us and the *Lutherans* were really greater than he has endeavour'd to make them; and if we suppose (to oblige him) that in every one of them, the *Error* is on *their side*; yet so long as they hold no Error that everts the Foundation of Christian Faith, we cannot, as we have opportunity, refuse to join in Communion with them; or deny them admittance to our Communion, without manifest Breach of the Principles of *Catholick Unity*, and acting in manifest Contradiction to the Principles of the Church of *England* in *particular*.

But perhaps the Doctor will say, that *Consubstantiation* is an Error of such sort as destroys the *Foundation* of Christianity; and that therefore we can by no means join in Communion with *them*, nor admit them to Communion with us; But certainly he must be a very unreasonable Man indeed, that should affirm this, since the *manner* in which the Body of Christ is present in the Sacrament, is not made a *Fundamental* Point, either by the *Lutherans*, or those who differ from them;

them; and especially since how wide soever *Consubstantion* may be from the Truth, it is only a speculative Opinion, and has no ill influence upon Practice; for the *Lutherans* do not Idolatrously Worship and give Divine Homage to the Body of Christ, which they suppose to be present in the Eucharist; nor do they pretend to offer it again to Almighty God, as a *Propitiatory Sacrifice* for the Sins of Mankind. If they did either of these, their Opinion wou'd be much more intolerable than now it is; for by the *first* they might be justly charg'd with that Absurdity which *St. Paul* fixes on the Heathens, when he tells them that they Worship'd an *Idol*, which is *Nothing in the World*; the Body of Christ being not in a *Corporeal* Manner, on Earth, but in Heaven; and by the *Second*, they would fall into that dangerous Error, so much oppos'd by *St. Paul* throughout his Epistle to the *Hebrews*, that the Sacrifice of *Christ* was *not* sufficient for the great work of Man's Redemption, for (as he argues) all Sacrifices that must be *repeated*, are *Weak* and *Insufficient*. But none of these Doctrines

can be charged on the *Lutherans*, tho' the last of 'em is very zealously propagated by this Doctor and his Adherents †; one of whom tells us, That
 ' the Bread and Wine in the Sacra-
 ' ment are by Consecration made a
 ' Representation of the great Sacrifice
 ' on the Cross, and on that Account
 ' Propitiatory in the most proper Sense.
 ' ——— Not only a bare Commemo-
 ' ration of Christ's Sufferings. ———
 ' The Eucharistical Elements are not
 ' only Types but Representatives, —
 ' a Propitiatory and Expiatory Sacrifice
 ' ——— If Christ be Sacrific'd in the
 ' Eucharist, then is the Eucharist really
 ' a Propitiatory Sacrifice.' These are
 some of Mr. Johnson's Words in his
Propitiatory Oblation; and I appeal to
 all the World if this Doctrine be not
 as different from the Doctrine of our
 Church, as that of the *Lutherans*; yea,
 or as that of the *Papists* themselves; e-
 qually inconsistent with the *Perfection*
 and *Sufficiency* of Christ's Sacrifice on
 the Cross; and contrary to the whole
 Oeco-

† Hicks, Lefly, Johnson, &c.

Oeconomy of Man's Salvation, as delivered in the holy *Scriptures*, which are Consequences from which the *Lutheran* Doctrine is wholly free.

How much soever therefore they are mistaken in supposing the Body and Blood of Christ to be corporeally present in the Eucharist ; yet it is not an Opinion of that Importance, as to render them unfit for *our* Communion ; or make it *improper* or *unlawful* (if we are led among them) for us to join in *theirs*. Forbearance of one another in this Matter, is excellently argu'd by Baron *Puffendorf*, in the Book of which we have so often spoken (w). ' It may
' be observ'd (*says he*) that, so far as
' the Controversy is about the *Manner*
' of the Presence, it is more Curious
' than Useful, provided there be a con-
' sent only concerning the *Substance* of
' the Sacrament, and the *End* and *Use*
' of it. For the *Manner*, both in Na-
' turals and Morals lies oftentimes hid,
' and is unknown ; and for all that,
' there may be no less Profit and Advan-
' tage

(w) *View of Lutheran Principles*, P. 155.

' tage from the right Use of them. And
 ' further, this is to be taken for grant-
 ' ed, That the Substance of the Sacra-
 ' ment, and what is therein exhibited
 ' and receiv'd, does not depend upon
 ' the Perswasion and Credulity or Be-
 ' lief of the *Men* that Use it; but upon
 ' the Disposition and Appointment of
 ' Him that Institutes it: And therefore
 ' neither a true nor false Interpretation
 ' of the Words of Institution, can
 ' make that the Body and Blood of
 ' Christ is present in the Supper, but
 ' the Will, and the Veracity or Truth
 ' of Him that hath Instituted it. To
 ' which, these Words may be apply'd,
 ' *Rom. 3. 3. Shall their Unbelief make the*
 ' *Faith of God of none effect?* So for In-
 ' stance, If any unknown sort of Meat
 ' or Drink be given any Man, tho' he
 ' shou'd entertain a Belief it is other-
 ' wise than it truly is; yet is not that
 ' Meat or Drink thereupon alter'd or
 ' chang'd; and the Man does not re-
 ' ceive that which he perswades him-
 ' self he receives, but that which is
 ' offer'd to him by his Entertainer. So
 ' tho' it signifies much towards the
 ' Fruit of this Sacrament, with what
 ' Per-

‘ Perswasion a Man comes to partake
 ‘ of it ; yet that Perswasion, whether
 ‘ too large or too narrow, does not
 ‘ change the Substance of the Sacra-
 ‘ ment. From whence it follows, that
 ‘ they who receive this Sacrament
 ‘ whole, and according to the Institu-
 ‘ tion of Christ, do receive the same
 ‘ Thing as to the Substance, and neither
 ‘ more nor less ; altho’ they think di-
 ‘ versly concerning that which is invi-
 ‘ sible. And so in this Supper there is
 ‘ not more receiv’d among the *Luthe-*
 ‘ *rans* than among the *Reform’d* ; nor is
 ‘ there less receiv’d among these, than
 ‘ among the former. So that there is
 ‘ no need to dispute so fiercely concern-
 ‘ ing this Article, under which is con-
 ‘ cluded, in the opinion of all Antiqui-
 ‘ ty, an awful Mystery, which cannot
 ‘ be perciev’d by our Senses, and which
 ‘ ought to be consider’d and handled
 ‘ with a kind of Sacred Horror.

With the same Moderation speaks
 the Reverend and Learned Bishop of
Sarum, near the Close of his Exposition
 of the 28th of the 39 Articles. ‘ The
 ‘ *Lutherans* (says he) believe a *Consub-*
 ‘ *stantiation*, and that both Christ’s
 ‘ Body

‘ Body and Blood, and the Substance
 ‘ of the Elements, are together in the
 ‘ Sacrament—— This we think is ill
 ‘ grounded, and is neither agreeable
 ‘ to the Words of the Institution, nor
 ‘ the Nature of Things.—— But yet
 ‘ after all, this is only a Point of Spe-
 ‘ culation, nothing follows upon it in
 ‘ Practice, no Adoration is offer’d to
 ‘ the Elements ; and therefore we judge
 ‘ that Speculative Opinions may be
 ‘ born with, when they neither fall
 ‘ upon the Fundamentals of Christia-
 ‘ nity, to give us false Ideas of the
 ‘ essential Parts of our Religion, nor
 ‘ affect our Practice ; and chiefly when
 ‘ the Worship of God is maintain’d in
 ‘ its Purity, for which God has ex-
 ‘ press’d so particular a Concern, gi-
 ‘ ving it the Word, which of all others,
 ‘ raises in us the most sensible Ideas,
 ‘ calling it *Jealousie* ; that we reckon
 ‘ we ought to watch over this with
 ‘ much Caution. We can very well
 ‘ bear with some Opinions that we
 ‘ think ill-grounded, as long as they
 ‘ are only matters of Opinion, and
 ‘ have no influence neither on Mens
 ‘ Morals, nor their Worship. We still
 ‘ hold

' hold Communion with Bodies of
 ' Men, that, as we Judge, think wrong,
 ' but yet do both live well and main-
 ' tain the Purity of the Worship of
 ' God. We know the great Design of
 ' Religion is, to govern Mens lives, and
 ' to give them right Ideas of God, and
 ' of the Ways of Worshipping Him.
 ' All Opinions that do not break in up-
 ' on these, are Things in which great
 ' forbearance is to be used ; large al-
 ' lowances are to be made for Mens
 ' Notions in all other Things ; and
 ' therefore we think that neither *Con-*
 ' *substantiation*, nor *Transubstantiation*,
 ' how ill-grounded soever we take both
 ' to be, ought to dissolve the Union
 ' and Communion of Churches : But
 ' it is quite another Thing, if under
 ' either of these Opinions an Adora-
 ' tion of the Elements is taught and
 ' practis'd : ' As is the Manner of the
 Church of *Rome*. As for the *Lutheran*
 Churches, their *Doctrines* in all the
Fundamentals of Christianity, and in
 most lesser Matters, are the same with
 ours ; and their *Worship* is free from all
 impure mixtures of *Superstition* and *Ido-*
latry, which might render it unfit for a

Christian to join in. But I shall not enter into the Detail of these, it being lately done in another Discourse ; which shews the *Agreement* of the *Lutheran Church*, with the Church of *England*, from the *Publick Confessions* of both Churches ; to which I therefore refer the Reader : Who will there also find how much Dr. *Bret* has *misrepresented* them, in several instances not taken Notice of here.

Thus have I taken a View of this Pamphlet, and therein of the *Lutheran Principles*. I have not gone about to defend all of them as *true*, but such as are not, at the worst, *fundamental* Errors ; and therefore ought not to be any Bar to *their* Communion with *Us* ; for, (whatever this Man insinuates in order to create Jealousies of his *Majesty*) there can be no thoughts of *our* joyning with *them* ; unless Providence brings us where *they* are the *Establishment* ; in which Case, it is undoubtedly our Duty.

If Men were not possess'd with a very evil Spirit indeed, they wou'd not take so much Pains to represent the *Lutherans* in the worst manner imaginable,

nable, who they formerly esteem'd as the *best Part* of the *reform'd Religion* ; and such as came nearest to the Church of *England* , in *Doctrine* , *Discipline* , and *Worship* . Their *Superintendents* are very like, and have all that is of the *Essence* of our *Bishops* ; their *Doctrine* is the very *same* in almost all Points, but that of the *Sacrament* ; their *publick Worship* is perform'd by a *stated Liturgy* ; and if they have some few *Ceremonies* , which we are without, they may be easily forgiven by Men who have always appear'd more zealous for *Ceremonies* , than the very *Essentials* of Christianity. And I dare say, if it were not to serve their wicked Purposes of alienating Mens Minds from his most *Sacred Majesty* , these very Things, instead of being represented as *Blemishes* , wou'd have been made the great *Ornaments* of their Communion. But whatever the *Lutherans* have peculiar to themselves, there they are like to continue ; his *Majesty* knowing very well, that all particular Churches have a Power to ordain their own Rites and *Ceremonies* ; and that 'tis the Duty of every one, to take them as they find

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them ;

them ; the Unity of Christians not lying in the *same Circumstantials* of Religion ; but in maintaining the *Unity of the Faith*, in the *Bond of Peace*.

POSTSCRIPT.

THAT what I have affirm'd of the *Lutheran Church-Government*, may appear incontestably true ; and that *Dr. Bret* may be render'd without Excuse, when he says they are as *Rigid Presbyterians* as the *Calvinists* themselves ; I thought it proper to produce *Dr. Heylins* Account of the Matter, tho' to all intelligent Persons, it is perfectly needless, nothing being better known by them, than that there are as truly *Bishops* in *Sweden, Denmark, and Norway*, as among our selves here in *England*: And that as to their *Superintendents* in other Places, if they be not altogether the *same*, yet they are far enough from the *Presbyterian Parity* ; if *Dr. Heylin* had thought otherwise, it would not have been conceal'd, nor probably met with too favourable an *Animadversion*, no body being a greater Enemy

my to the *Presbyterians*, nor *higher* for the Church of *England* than he, no not Dr. *Bret* himself; who for that Reason, I hope, will acknowledge him an equal Judge, as every one else must also, on account of his extensive Knowledge, especially considering how long he wrote *before* these Matters were become the Subject of Dispute.

The Reformation was made in *Denmark* by King *Frederick* the first, (a) who used therein the Ministry of *Bugenhage* a Divine of *Pomerania*, by whom they were Reform'd according to the Doctrine of the *Lutheran Churches*.

As for the Government of the Church since that Reformation, it continueth as before it was, by *Archbishops* and *Bishops* in number as before, but much abridg'd of their Revenues, and a great part of their Power; for *Frederick*, tho' he found it necessary to remove the old *Bishops* (not one of which would be perswaded to the change of Religion) yet he substituted others in their Places, allowing them a convenient

(a) Heylin's *Cosmography*, p. 412;

nient Maintenance, with Power of *Presidence* in all Church-Assemblies, where they are to take the Advice of other Presbyters along with them; and out of such Assemblies to receive Complaints, to provide remedy against Scandals, and to order all Matters, as peculiar Inspectors, which concern the Church.

So that in all the King's Dominions, there are two Archbishops and thirteen Bishops; that is to say, the Archbishop of *Lunden*, the Bishops of *Roschilt*, *Odensee*, *Ripen*, *Wiborch*, *Arthusen*, *Sleswick*, and *Handersleve*, for the Kingdom of *Denmark*; the Archbishop of *Nidrosia*, the Bishops of *Bergen*, *Anslo*, *Staffanger*, and *Hammar*, for the Realm of *Norway*; and the Bishops of *Halar*, and *Scalhelt*, for the Isle of *Iseland*.

Sweden was reform'd according to the *Augustan* Confession, (b) in the time of *Gustavus Ericus*, solicited thereto by one *Peter Nevicus* a *Lutheran* Divine, and *Laurence* the Arch-Deacon of
Streng;

(b) *Ibid.* p. 426.

Strengnes; but chiefly mov'd (as others say) by a desire to appropriate to himself the goods of the Church; and this appears to have had some strong influence upon him in it, in that he seiz'd upon what he pleas'd, and made a Law, that Bishops should enjoy no more than the King thought fit; yet having pretty well lessen'd their Revenues, he was content they should remain as formerly both in *Power* and *Number*, reserving to himself and his Successors the Nomination of the Persons; but so, as the Approbation of the Clergy (in a kind of Election) doth usually go along with the King's Appointment.

The Bishops are in Number *Seven*: That is to say, (1.) of *Lincopen*, containing in his Diocese 226 Parishes; (2.) of *Vexime*, under whom are 210; (3.) of *Scara*, ruling over the same Number of Churches; (4.) of *Strengnes*, under whom are 100 only; (5.) of *Abo*, the greatest for extent of all, as comprehending under it 500 Parishes; (6.) of *Wyborg*; and (7.) of *Habsay*; whose Dioceses for the most part lie out of the Bounds of *Sweden* in *Muscovy*, *Livonia*, and some other of the out Parts of the Realm

Realm of *Poland*. All of them are under the *Arch-bishop* of *Upsal*, as their *Metropolitan*, whose *Diocese*, extending into *Lapland* and *Finmark*, containeth 171 Parish Churches. As for the Authority of these Bishops, they still retain their Voice in Parliament, and with them so many of the Inferior Clergy as are from *Socken* (a certain Number of Parishes like our *Rural Deaneries*) deputed to appear there in the Name of the Church : The Affairs whereof the Bishops do direct and order as well in, as out of publick Meetings, according to the Ecclesiastical Constitutions formerly Establish'd ; and if any great Occasion be, they may either advise with their Consistorials, or call a *Diocesan Synod*, (as they think most meet) and therein make such Laws and Canons as they conceive to be most proper for their own Edification. *Norway* has the same Form of Church Government ; (c) having one Arch-Bishop, and four Bishops, of the same Power, Jurisdiction, and Revenue, since the Reformation,

tion, as those of *Denmark* ; whereof Notice hath been taken already.

The rest of the *Lutheran Churches* are govern'd by *Superintendents*. For at the *Reformation* they divided the *Episcopal Function* from the *Revenues* ; giving these last (d) to some of their younger Princes, with the Title of *Administrators* of such a Bishoprick ; the *Function* or Jurisdiction to some of the more Eminent Clergy, with the Title of a *Superintendent*, assigning to them a Priority both of Place and Power before other Ministers, which they enjoy for term of Life, together with some liberal Maintenance in proportion to it. In other things, as Order, Habit, and Title of Dignity, they differ not at all from other Ministers. And over them, in the Place of Arch-Bishops, they have their *General Superintendents* ; all of them of each sort, accountable to the supreme *Ecclesiastical Consistory* (as formerly to the *Provincial* or *National Synod*) made up of Councillors of State, and Heads of the Clergy. So that the

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Form

(d) Ibid. p. 343.

Form seems to be much the same as in elder Times, but is indeed more different than it seems to be ; a great Part of the Alterations being in the Names, and that no other, than by changing the old Greek Word *Episcopus*, into the new Latin Word, *Superintendens* ; both signifying an Overseer, tho' in different Languages. And so *ex Græcis bonis Latinas fecere non bonas*, in the Poets Words.

Which brings into my Mind the Story of a People of *Africk*, who having receiv'd much hurt by Tygers, made a Decree, That no Man from thenceforth should call them Tygers, but give them a more harmless, or less hated Name, and then all was well.

And as they do conform thus far to the elder Times in form of Government, so do they also come up to them in their forms of *Worship* ; retaining still a settled and prescribed *Liturgy* for all their Churches, most of the *Holidays* observ'd in the former Ages, the *Cross* in *Baptism*, *Kneeling* at the *Communion*, and many other Innocent and Significant Ceremonies, commended to the Church by most pure Antiquity.

Thus

Thus far Dr. *Heylin*, whose Judgment must surely be of great Weight with all, who consider either his Learning or his Principles.

To this, I beg leave to add the Testimony of Mr. *Durel*, as cited by Dr. *Wells*, (e) (for I have not the Book by me) who assures us, That all the Churches of the *Augsburgh* Confession, have a *Subordination* of Pastors. There are (says he) in all their Towns and Dominions, either *Abbots*, as in the Dukedom of *Wirtemberg*, who are *Superiors* of a certain Number of Churches, and are *all one with Bishops*; or a *Præpositus*, who is much one with an *Arch-bishop*, as in all other *Lutheran* Governments; Or else both *Name* and *Thing* of *Bishop* and *Arch-bishop*, as in *Sweden*, *Denmark*, and *Norway*. The Protestant Churches of *Hungary* and *Transylvania* are divided into *Dioceses*, the Ruler whereof is a *Bishop*, and so call'd, &c. The *Bohemian* Churches

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had

(e) Some Testimonies of English Dissenters and Foreign Protestants, &c.

had also their Bishops (both Name and Thing) until the last Calamity, which reduced them to a low Condition, and drove them to seek Refuge in the Woods and Mountains.

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